

# Is the new moon the full moon?

For hundreds of years, people have accepted the first visible crescent of the Jews as the announcement of the new month in Scripture. We have not found this to be the case, rather, this practice was picked up in Babylon. However, there is now a growing movement that says that the full moon is actually the new moon. We will address this issue in this study.

The phrase first of month or new moon is from the Hebrew word Chodesh (Strong's H-2320) and is used 279 times in Scripture. The term full moon (Hebrew word, Keseh, Strong's H-3677) is used all of twice Scripture. Chodesh is sometimes used to mean month, but often it is used to indicate the new moon (first day of the month).

Chodesh comes from a root word (H-2318) that means to rebuild. From the full moon phase, the moon is torn down, not rebuilt. I have a hard time believing that the Father would tear down (figuratively) the moon and tell Israel that it was in reality being rebuilt.

Gesenius' Lexicon says this about the word full moon translated from the Hebrew word *kese* or *keseh*, H-3677: “ $\Xi, \Gamma K$  Proverbs 7:20 and  $\bullet, \Gamma K$  Psalm 81:4, [it is actually Psalm 81:3 in the KJV] the full moon; ...according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Bar-hebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then *covered with light* (from the root  $\Xi, \alpha K \alpha \eta, \alpha K \alpha$ ). [The Hebrew root is Strong's H-3680]. Verbs of covering are often applied in the sense of hiding or covering over, but never, as far as I know, to that of giving light.”

Gesenius does not understand why this word is translated as it is because the root/etymology of this word means to cover up (fully covered), concealed or hidden, not FULL of light. Apparently, this word that has been translated as full moon has been mistranslated; it should be fully covered or DARK of the moon. I'm not sure if you've considered it, but it is VERY difficult to hide a full moon. You may have cloud cover, but someone somewhere is going to see that thing for sure. I had not seen Gesenius' commentary before. His confusion over the use of this word is priceless.

Some say that the moon did not exist until the 4th day of creation, and then YHVH was forced to create a 4 day old moon, since time on earth began 4 days earlier. Look at **Genesis 1:1** again. Everything in the heaven and everything on earth was spoken into existence in **Genesis 1:1**. From that point on, He just moved everything around to His liking. For the fourth day of creation, the word Moses used was “made” (*asah*) which does not mean created from scratch, it means made, like a bed after you get up in the morning. It means advanced upon or appointed. For instance, *He appointed (asah) the moon for seasons*. **Psalm 104:19**. Here the full moon as new moon suffers a total kill shot. In this model, the Father is forced to “create the moon from scratch” four days past full. Sure, He could do that, but why should He have to? The moon is

part of His clock, time on earth began in **Genesis 1:1**. In the model see written in Scripture, **Genesis 1:1** proves the dark of the moon as new moon as *darkness covered everything*.

Here is a short study from a friend of mine. According to Bro. Matthew, **Psalms 81:3** has been misunderstood and makes a compelling case for those who have accepted the full moon as new moon to reexamine their position.

# Is the Full Moon the New Moon?

Ministers of the New Covenant / 3470 Hightower Tr. / Conyers, GA 30012  
Contacts: 770.860.0705 / emjanzen@yahoo.com

There is a belief among some brethren involved in understanding YHVH's correct calendar that the new moon is in actuality the full moon. They believe that both the conjunction and the first visible crescent of the moon have nothing to do with the beginning of a new month. This short article will examine the points they give, and show why this teaching is not scriptural. We ask all brethren to diligently consider our conclusions, and let the scriptures be your final authority.

The passage given most often by the "new-full moon" advocates can be found in the book of Psalms 81:3-6. In the American Standard Version of the Scriptures it reads as follows:

<sup>3</sup>Blow the trumpet at the new moon, At the full moon, on our feast-day. <sup>4</sup>For it is a statute for Israel, An ordinance of the Almighty of Jacob. <sup>5</sup>He appointed it in Joseph for a testimony, When he went out over the land of Egypt, *Where* I heard a language that I knew not. <sup>6</sup>I removed his shoulder from the burden: His hands were freed from the basket.

The scriptural "evidence" they give from this passage is that:

1. There is no conjuncting "and" in between the phrases new moon and full moon
2. Verse three closes by saying on our feast-day not days.
3. This plainly identifies the new moon as the full moon, thus the full moon is the first day of any given scriptural month.

First of all, is there a conjunctive "and" between the phrases new moon and full moon? No, there is not. However, what has been overlooked is that the Hebrew word translated *new moon* can also be translated as *month*, and is many times in Scripture. The Hebrew word is defined by SEC (Strong's Exhaustive Concordance) as follows:

H2320 / *kho'-desh* / From H2318; the *new moon*; by implication a *month*:—month (-ly), new moon.

Also notice a few times in Scripture where the word *chodesh* has been translated month.

In the six hundredth year of Noah's life, in the second month, **the seventeenth day of the month**, the same day were all the fountains of the great deep broke up... [Genesis 7:11]

And the people came up out of Jordan **on the tenth day of the first month**, and encamped in Gilgal, in the east border of Jericho. [Joshua 4:19]

As you can see, both of these passages, along with a host of others, translate the Hebrew word *chodesh* as month. Notice also that these passages refer to the **17<sup>th</sup> day** of the *chodesh*, and the **10<sup>th</sup> day** of the *chodesh*. In further examination of Psalms 81:3-6 we shall see that it refers to the 15<sup>th</sup> day of the *chodesh*. This is because the passage in Psalms 81:3 could be rendered as "...blow the trumpet at the new month, at the full moon...", similar to the rendering of the New English Version of the Bible.

Blow the horn for the new month, for the full moon on the day of our pilgrim-feast, this is a law for Israel, an ordinance for the Almighty of Jacob. [Psalms 81:3-4]

This would allow the passage to be understood as blowing a trumpet on the first day of the feast of unleavened bread, and this is further seen from the context of the passage. Psalms 81:5 shows that YHVH went out through the land of Egypt, verse 6 shows that YHVH removed **Israel's** shoulders from the burdens, and hands from the pots. What this is saying is that the full moon was the day when Israel was delivered from Egyptian bondage. What day was Israel delivered from bondage?

And they **departed from Rameses in the first month, on the fifteenth day of the first month**; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. [Numbers 33:3 KJV]

Numbers 33:3 tells us that Israel was delivered from Rameses on the 15<sup>th</sup> day of the first month (*chodesh*); Psalms 81:3-6 tells us that Israel was delivered from Egypt on the day of the full moon. Thus the 15<sup>th</sup> day of the month has to be a full moon, and not a new moon. Psalms 81:3 is to be understood as saying to blow up the trumpet in the first month or feast month on the day of the full moon.

However, is the passage in Psalms merely speaking of a singular man named Joseph? Seeing that it plainly says that YHVH appointed this in Joseph, one might conclude the children of Israel are not in the picture here. Let us notice the full context of the passage.

First I should point out that the previous chapter, chapter 80, uses the name Joseph in a similar fashion as Psalms 81:5.

Give ear, O Shepherd of Israel, **Thou that leadest Joseph like a flock**; Thou that sittest *above* the cherubim, shine forth. [Psalms 80:1]

The name Joseph here refers to the nation of Israel as seen by the statement directly before it. YHVH is the Shepard of Israel or of Joseph. Thus Joseph is a name that can refer to the entire nation of Israel collectively. This is exactly the case in Psalms 81. In looking at the entire context we can be assured that the Israelites deliverance from Egypt on the 15<sup>th</sup> day of the month is what is being spoken of, and that the passage in no way refers to the singular man Joseph.

Thou calledst in trouble, **and I delivered thee** [*the same people he delivered in verse 6*]; I answered thee in the secret place of thunder; **I proved thee at the waters of Meribah** [*Israel was proved at Meribah – Ex. 17:1-7*]. Selah Hear, **O my people**, and I will testify unto thee: **O Israel**, if thou wouldst hearken unto me! There shall no strange mighty one be in thee; Neither shalt thou worship any foreign mighty one. **I am YHVH thy Almighty, Who brought thee up out of the land of Egypt** [*This happened to Israel – Ex. 20:2*]; Open thy mouth wide, and I will fill it. But **my people** hearkened not to my voice; **And Israel** would none of me. So I let them go after the stubbornness of their heart, That they might walk in their own counsels. Oh that **my people** would hearken unto me, **That Israel** would walk in my ways! [Psalms 81:7-13]

**The terms Israel (vs. 4), Jacob (vs. 4), Joseph (vs. 5), his (vs. 6), thou and thee (vs. 7), and my people (vs. 8), are all referring to the same subject: the nation or people of Israel.** YHVH's statute and law (of the full moon festival – unleavened bread and tabernacles) was ordained when he delivered them on the full moon; the 15<sup>th</sup> day of the first month (Num. 33:3) Let me briefly add that even if the passage is speaking dually about both the nation of Israel and the singular man Joseph it does not prove anything for the "new-full moon" advocates. The same exegesis of the text stands firm; that is, the full moon is the 15<sup>th</sup> day of any given month on YHVH's calendar.

Even further evidence is found in consulting the word translated as feast or festival day in Psalms 81:3. The word is defined by SEC as follows:

H2282 / *khag, khawg* / A festival, or a victim therefor:—(solemn) feast (day), sacrifice, solemnity.

In studying the passages in the Scriptures which use the Hebrew word *chag*, you will find that in reference to YHVH's appointed times, it refers to a pilgrimage festival. In Scripture there are three pilgrimage festivals (Exodus 23:14-17). These three pilgrimage festivals or *chag's* are identified as the feast of unleavened bread, the feast of weeks, and the feast of tabernacles. The first day of any given month is never identified as a pilgrimage feast or *chag*. Thus Psalms 81:3 is not referring to the first day of a month, but rather the 15<sup>th</sup> day of a festival month; specifically the 1<sup>st</sup> and 7<sup>th</sup> months of YHVH's calendar. I might also add that the Companion Bible footnote on Psalms 81:3 under the heading "day" states that "*Some codices with two early printed editions, Aram. And Syr. read 'days' (pl.): i.e. festivals.*"

Psalms 81:3-6, the passage usually used to “prove” the new moon is the full moon, actually disproves the belief. The passage is easily understood when examined carefully, and in its entirety.


### **End of Bro. Matthew’s study.**


Friends, if we are going to be “right”, we must rightly divide the Word of Truth...

#### **Exodus 12:2 (KJV)**

*This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

The word for month above is chodesh, and means new moon, not necessarily month (as we understand the word). Let’s carefully examine what Strong’s says regarding this word.

2320. ◀  // Chôdesh, kho’-desh; from 2318; the new moon; by implication a month:--month(ly), new moon.

Let’s follow the link... 2318. ◀  ♥ Châdash, khaw-dash’; a primary root; to be new; causatively to rebuild:--renew, repair

Again, here’s the rub—the root means to rebuild, so if the month begins at the full moon, then the word should mean decrease, or tear down, because the moon wanes from that point, it does not wax. However, from the words of Scripture, the new moon is indeed rebuilding. There was always a full moon the night of Passover, announcing the 15th day of the month. It is hard to have a full moon at the beginning of the month and another 14.5 days later.

The new moon days are a third category of day (evidence forthcoming). They are completely distinct from the common work week and Sabbath. The only lunar phase that is distinct from the common work week (which is illuminated) is the dark days. The dark days after the 4th Sabbath (either 1 or 2) comprises the new moon celebration, otherwise, the new moon is not distinct; it looks like any other day.

Remember, the sun tells you when a new day begins, but the moon tells you which day it is.

Some who accept the full moon as new moon believe so because it is their thought that the Father would not have Israel leave Egypt on the 15<sup>th</sup> of the month, during a full moon, pointing out that Israel could not hide. Clearly, that the Egyptians would follow Israel out of town was part of the Father’s plan. It did not matter whether there was a full moon out or not. How are you going to hide the foot and hoof prints of 3 million people and probably that many animals in the desert sand? A blind man could have followed those tracks. This whole episode was to show Israel the power of Yah. You can walk out of Egypt under a full moon after robbing them blind and they STILL will not be able to touch you even though they pursue you with horse drawn chariots. The Father was not trying to hide Israel. They were bait.

How could there ever be two days of new moon celebration if the full moon was the new moon? There is a two day new moon celebration in **I Samuel 20** and **Acts 20:5-7**. Of course only one was the first day of the month, but there were two dark days that month, clearly a 30 day month. The 29th was the last Sabbath, followed by day 30 and day 1, both dark days. There is only one full moon even though it looks full for 3-4 days sometimes. And even then, which of those 3-4 days are the 1-2 new moon days? Only the Dark Days solve for this dilemma.

The model I present does not need logic or speculation. I just present the evidence. All of it.

1. The moon is pointed out by the prophets as a third category of day (**Ezekiel 46:1**, **Amos 8:5**, **Isaiah 66:23** and **II Kings 4:23**) so it had to be a third category of day at Creation. The week days are illuminated, (YHVH lit the sun in **Genesis 1:3-5**) so the new moon days must look different. The sun tells you a new day has begun, the moon tells you which day it is.

The gate to the inner court (**Ezekiel 46:1**) acts as a switch. It is open during new moon and Sabbath, but shut all SIX working days. This means that new moon should never fall on a work day because there are six working days every month in which the gate is SHUT. This is Scripture. So why on the Gregorian calendar does the new moon fall on any/every day of the week? When it falls on a wednesday, is the gate open or shut? There is no right answer because you are applying the new moon (a segment of the Father's calendar) to the man-made pagan/papal calendar that eliminated use of new moon as the beginning of each month in 46 B.C.

2. The new moon (*chodesh*, the rebuilding phase of the moon) begins each month in Scripture (**Numbers 10:10**, **I Samuel 20:5**, **18**, **24**, and **II Kings 4:23**, et al) so there has to be a new moon day for the VERY FIRST month of Earth's history, at the beginning of Earth's first work week.
3. What did new moon look like "in the beginning"? **Genesis 1:1** is the very first Creation event. It is a time consuming event, yet YHVH does not say "and there was evening, and there was morning, day \_\_\_\_" when He was done. Why? Because of reasons 1 and 2 above. The new moon days are not week days, never have been. YHVH completely separates this segment of time from the work week. If the second month of earth's history began with a new moon day (as have every month since), what did the FIRST month of earth's history begin with? Answer: New Moon day. And the first one was dark, (*and darkness covered the face of the deep*) not full, and not announced by the first visible crescent.

And I have not done a thing. I have not forced YHVH to DO anything. I have not forced Scripture to SAY anything. All I did is point out the evidence. No smoke, no mirrors, no baler's twine, no duct tape, just the evidence as it was given. I have not had to add anything to what Scripture says. The full moon/new moon model has to add to what Scripture says. The full moon (I believe) is the second most important point of the lunar cycle, not the first.

There are many who have adopted the lunar Sabbaths and they continue in the Babylonian practice of observing the first visible crescent as new moon. Now there are some who have adopted the full moon as the new moon, even though the verses or logic they use does not support them if examined closely.

What burdens me the most for these folks is that even though they have adopted the Creation Calendar and lunar Sabbaths, the quarter phase moons do not announce all of their Sabbaths.






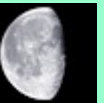
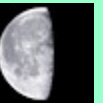
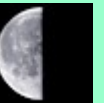
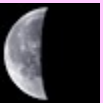










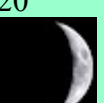

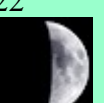
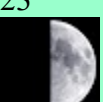


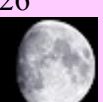
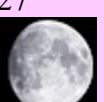
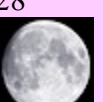
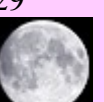
In the Babylonian model (counting the month from the first visible crescent), the quarter phases announce the 1<sup>st</sup> day of their week, not the Sabbaths. This is because they do not start their month until the light is lit (the first illuminated moon is seen). This would equate to the first day of Creation WEEK, not the segment of time mentioned in **Genesis 1:1**, which was dark. These folks call the 2<sup>nd</sup> day of the month the 1<sup>st</sup> day, thus the first quarter phase is only 5 days away, not 6. In order for folks who observe this model to have the quarter phases announce their Sabbaths is for their first week of the month to consist of 5 work days and a Sabbath, rather than the commanded 6 work days and a Sabbath. **[NOTE: if you are one of these folks, and do not believe me, I adjure in the Name of the Living Yah to go outside and look up.]** It is because of this error that some believe that the Sabbaths of the lunar Calendar are on the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup> day of the month, forcing the new moon to be a week day. The problem with this is that Passover is the 14<sup>th</sup> day of the month and it is NEVER the Sabbath. It is always the preparation day for the first day of Unleavened Bread (the 15<sup>th</sup> of Abib, which is also the weekly Sabbath).

Every Sabbath that can be date identified in Scripture always falls on the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> or 29<sup>th</sup> day of the month. The first quarter phase moon that announces the first Sabbath of the month will be seen directly overhead the evening before the 8<sup>th</sup> day of the month as the sun is setting. The second quarter moon (full moon) will be seen rising in the east as the sun is setting the evening before the 15<sup>th</sup> day of the month. The third quarter moon will be seen directly overhead at dawn the morning OF the 22<sup>nd</sup> day of the month. The last waning sliver may or may not be seen close to the eastern horizon at dawn the morning OF the 29<sup>th</sup> announcing the last Sabbath of the month (depends on how close to the sun's glare it is). If it is seen, this generally means a 2 day new moon celebration is coming. If not, this generally means a one day new moon is about to follow.

In the full moon/new moon model, the first two Sabbaths are indeed announced by quarter phases of the moon. But here, this model self destructs. The one or two dark days in this model cannot be ignored, they must be counted as week days. In this model, if there is one dark day after their 2<sup>nd</sup> Sabbath, then the 3<sup>rd</sup> and 4<sup>th</sup> Sabbaths of their month will be a day before the quarter phase that is supposed to announce them. (**Psalm 104:19** says that the moon regulates the appointed times, the Sabbath is the first appointed time **Leviticus 23:1-3**. The underlying Hebrew for *seasons*, and *feasts* in these verses is the same, Mo'edim. **Genesis 1:14** says that the lights in the heavens will regulate the signs, *seasons*, days and years. *Seasons* here is also the Hebrew word, Mo'edim.) What good is the signal for the Sabbath if it arrives a day late? It gets worse. If there are two dark days after the second Sabbath in this model, then the quarter phases will appear two days after their last two Sabbaths. Not much of an announcement is it?

If we believe that the Sabbath is regulated by the moon (which Scripture clearly proves is the case), then all the Sabbaths of the month should be consistently announced by similar phases of the moon. Each of the three phases should have a distinct look. Here is what this model will look like if you go outside and observe it with your own eyes...

Where are the quarter phases to announce the 3<sup>rd</sup> and 4<sup>th</sup> Sabbath in this model? This is what happens when using the Full moon as new moon if there is only ONE dark day after the 2<sup>nd</sup> Sabbath. Remember, there are approximately 7 days between the quarter phases of the moon. This should be a BIG hint. From the last sliver to the first quarter there are 8 days (if there is one dark day after the

<div>1</div>  <div>Full moon New moon</div>						
<div>2</div> 	<div>3</div> 	<div>4</div> 	<div>5</div> 	<div>6</div> 	<div>7</div> 	<div>8</div>  <div>Last quarter</div>
<div>9</div> 	<div>10</div> 	<div>11</div> 	<div>12</div> 	<div>13</div> 	<div>14</div> 	<div>15</div>  <div>Last sliver (may or may not be seen)</div>
<div>16</div>  <div>Dark Moon</div>	<div>17</div> 	<div>18</div> 	<div>19</div> 	<div>20</div> 	<div>21</div> 	<div>22</div>  <div>No Quarter phase</div>
<div>23</div>  <div>First Quarter</div>	<div>24</div> 	<div>25</div> 	<div>26</div> 	<div>27</div> 	<div>28</div> 	<div>29</div>  <div>No Quarter phase</div>

Sabbath) or 9 days (if there are two dark days). Notice that the first quarter moon is not seen until the day AFTER the third Sabbath of the full moon/new moon model is over, and there is no quarter phase moon to announce the last Sabbath because the full moon is “wasted” as the new moon. How can we say the Sabbath is regulated by the moon with this model? Two of the Sabbaths are not announced by a quarter phase (which are approximately 7 days apart).

<div>1</div>  <div>Blue Moon</div>
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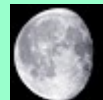
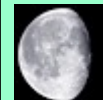
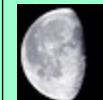
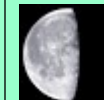

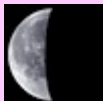




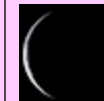






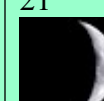


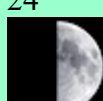
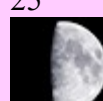

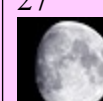
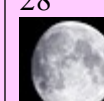

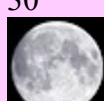

**It gets worse if there are two dark days after the 2<sup>nd</sup> Sabbath...** Please note (next page) that the full moon at the start is used as new moon (a third category of day), but at the end of the month, the full moon has to be counted as one of the seven days between phases (see last pink line). The full moon is PART of the 7 days between phases but is forced to be counted as a 3<sup>rd</sup> category of day (new moon) at the end of the month based upon the quarter phase of the moon. For example...

“There are 7 days after the last “dark day” before the first quarter moon. We have been told that Sabbath and New Moon (Rosh Hodesh), both periodically recurring in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle..” *Universal Jewish Encyclopedia*, p. 410 [All emphasis is my own.]

“The Hebrew month is a lunar month and the quarter of this period—one phase of the moon—appears to have determined the week of seven days.” *Encyclopedia Biblica*, p. 4780.






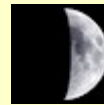



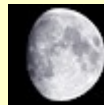

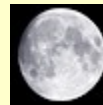
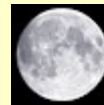



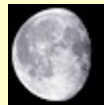

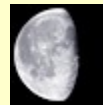
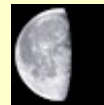








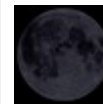
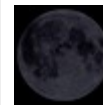


It seems to be a double standard to say that the appointed times of YHVH are regulated by the moon, then NOT permit the lunar phases to speak. The quarter phases are 7 days apart for a reason, and distinctly different from the other illuminated phases. It seems to be a shame to ignore this natural evidence, Israel certainly did not. Historians have discovered and admitted that the week was

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2 	3 	4 	5 	6 	7 	8  Third Quarter	
9 	10 	11 	12 	13 	14 	15  Last Sliver may or may not be seen	
16  Dark Moon	17  Dark Moon	18 	19 	20 	21 	22  No quarter phase	
23 	24  First Quarter	25 	26 	27 	28 	29  No Quarter phase	
							30  Nearly Full Moon
							1  Full Moon

“Among all early nations the lunar months were the readiest large divisions of time... (and was divided in 4 weeks), corresponding (to) the phases or the quarters of the moon. In order to connect the reckoning by weeks with the lunar month, we find that all ancient nations observed some peculiar solemnities to mark the day of the New Moon.” *The Popular and Critical Bible Encyclopedia, 1904 edit., Vol. 3, p. 1497*

“... each lunar month was divided into four parts, corresponding to the four phases of the moon. The first week of each month began with the new moon, so that, as the lunar month was one or two days more than four periods of seven days, these *additional days* were not reckoned at all.” *Universal Jewish Encyclopedia, Vol. 10, p. 482. Article "Week."*

2	3	4	5	6	7	8
						 First Quarter
9	10	11	12	13	14	15
						 Full moon
16	17	18	19	20	21	22
						 Third Quarter
23	24	25	26	27	28	29
						 Last Sliver may or may not be seen
						30
						 New moon
						1
						 New moon